Christian Socialist

DANVILLE, ILLINOIS, JANUARY 1, 1905. No. 17.

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TILDEN FOUNDATIONS
1908

LOVE

[illegible] the tongues of men and of angels,
BUT HAVE NOT LOVE,
[illegible] sounding brass, or a clanging cymbal.
And if I have the gift of Prophecy,
[illegible] know all Mysteries and all Knowledge;
[illegible] I have all Faith, so as to remove Mountains,
BUT HAVE NOT LOVE,
I am nothing.
And if I bestow all my Goods to feed the poor,
And if I give my Body to be Burned,
BUT HAVE NOT LOVE,
It profiteth me nothing.

LOVE suffereth long and is kind;
LOVE envieth not;
LOVE VAUNTETH NOT ITSELF,
Is not puffed up,
Doth not behave itself unseemly,
Seeketh not its own,
Is not provoked,
Taketh not account of evil,
Rejoiceth not in unrighteousness,
But rejoiceth with the Truth;

Beareth all things,
Believeth all things,
Hopeth all things,
Endureth all things,
LOVE NEVER FAILETH.
Now abideth these three,
Faith, Hope and Love,
But the GREATEST of these is LOVE.

THE STRANGE INTERVIEW

A LEGEND OF TODAY

[illegible] man and [illegible]

BY DISCIPULUS

It appears that a certain Elnathan was an apprentice to Joseph, the carpenter of Nazareth, and worked in his shop by the side of that young carpenter who has since become the Captain of the world's salvation. Elnathan was a youth of exquisitely fine and high-strung nature, as pure an idealist as ever breathed, and between these two there was one of those ardent friendships which are the special joy and profit of high-minded youth.

When the time came that the young prophet Jesus felt that he must go forth from his home and from ordinary labors, as other prophets had done, to spread abroad his message, it was agreed between the two friends that Elnathan should remain at home to take his place in the support of Mary and of Joseph. This he did, and there he toiled in obscurity during those wonderful three years. Before the daring Simon had announced for himself and his fellows the discovery of the unique divine nature of their teacher, Elnathan had reached the same exulting certainty, resting on the flawless, all-embracing love which Jesus alone among men manifested.

From time to time word came to the shop in Nazareth of the young teacher's sayings and doings, until at last the narrative of the events of that fatal Passover and of the end on Golgotha was brought by a refugee who had fled from Jerusalem and had not heard of the Master's reappearance. When Elnathan heard, breathless, of the last moments on the cross and the actual death of Jesus, the light of day turned black for him. He must have fallen as one dead, and he was no doubt laid in some burial cave as dead.

This trance, it appears, lasted only a little less than nineteen centuries and must have been one of those singly appearing phenomena which are called "Miracles." Of the incidents attending Elnathan's awakening I have heard nothing. I might perhaps have heard what happened had it not been for my own thoughtlessness.

I have met Elnathan but once. It was at a little gathering in [illegible] York, far over on the east side [illegible] in [illegible]

so many questions I forgot to ask him—for example, as to the miracles. It never crossed my mind to question him.

As I think of this interview since, it seems certain some power passing from him must have lulled my sense of the probable, for there appeared to me at the moment nothing unnatural in what he told me of his past. He spoke of that past only in the briefest way. He seemed to be eager to talk of his impressions of the world of today, of the delight with which he first found it abounding in assembly-houses where his friend and master is worshiped and where the most beautiful words of brotherhood are spoken and sung in the name of that great lover of men. He said: "At first I thought this was the making good of that hard saying of his which none of us could understand, that his mission was like the dropping of a seed into the ground which would afterwards grow of itself as a tree does. It seemed to me that perhaps his own dying had been the planting of the seed of all this glorious fruitage." He then spoke of the disappointment, growing more settled and more severe, with which he had discovered the unbrotherly scheme of life in which almost all spend the greater part of their time, even those who on occasions use the lofty language of love.

"I find no fault with the people in the churches. They are kind-hearted people, as good in their motives as our little company was, but somehow in that very kindness there is a feeling of patronage toward those who are poor, and that is a feeling which kills brotherhood. It ought to, and it does. There is something in the way your different kinds of work is carried on which divides the people inevitably and almost unconsciously into classes, and it seems the religion of Jesus cannot exist—at best, it can barely exist—where the people are so divided. The religion which you have, which you call Christianity, is as good probably as your working-life ways will admit, but to my feeling it is not the religion of Jesus.

"The people who do [illegible] work and the people who work at desks feel that they are in a [illegible] to those who work with their hands. [illegible] of each of these are [illegible] who feel themselves superior beings (though they may not know it) and that the other class is hurt by this assumption. The latter either resents the assumption or tolerates it, and in either case there can be no sense of brotherhood. I do not see how you can have the religion of Jesus until you agree upon a new plan for carrying on work—a plan by which the hand-work that must be done is shared by everybody except the disabled and by which the things that are produced are divided equally. Under such a brotherly arrangement I am sure the religion of Jesus would revive and flourish.

"Jesus many times said that it was impossible for a rich man to belong to his band. This impossibility was not of his making; he did not of his own will lay down the condition that no rich man could enter his company. The difficulty is in the nature of things. The impossibility does not lie in the rich man as an individual. He may be as good as many another who is a useful and rejoicing member of the company. The impossibility lies in the mere fact of his being rich. The saying may be put in another way—that any society, whether church or other society, which includes a rich man, is not a company of Jesus, is not adapted to serve mankind. The wealth itself commands a reverence, both from its possessor and from those near by who are not its possessors, which displaces that other reverence that must be supreme if true work is to be done for mankind."

As Elnathan ceased I spoke:

"Many people in the church," I said, "feel as you do about her. They know that she has ceased to be the guide of the consciences of men, but they love her still for the wonderful peace and inspiration which their fathers and they have found in her. Do you say that such ought to leave her?"

"By no means," said he. "It is their part to stand where they are, within her walls, as in our day it was our part to remain in our national church. They are in the company of good men where they are, for most of the people in the church are good. Many of the people outside of the church appear to me to be good also. The trouble is not a lack of desire in the people to do right, but that they do not see how it is possible to do the right they

(Continued on Page [illegible])

Christian S

THE FACE MOST GLORIOUS

By W. B. Gallaher

He who once sees the grand light beaming
  On Socialism's face,
And reads its wondrous story gleaming
  With hope for all the race,
Beholds the poets' splendid dreaming
  Eclipsed by that great light,
And finds himself this world esteeming
  A crazed world lost in night.

For in their prime its sons are dragging
  Spent bodies to the grave,
And wisest heads, most sagely wagging,
  See not a hand to save.
Yet just above those heads has risen
  The glorious face of One,
Whose touch can break man's hopeless prison,
  As breaks the night God's sun.

How like that face to Christ's face shining
  With matchless love for all;
A love all human need divining,
  And subject to its call.
To see that face and die in seeing,
  Is better than to live
A hundred years of sordid being
  With all this world can give.

THE CHURCH IMPEACHED

A VIGOROUS BOOKLET

"The Church Impeached" is the striking title of an 88-page booklet written and published by Rev. H. M. Brooks, a minister of the "Disciples" (or Christian) church, residing at Paris, Illinois, where he was pastor for seven years. The booklet may be obtained by sending 25 cents to the author. It is able, fearless, sarcastic, keen—"a live wire" in every sense of the word. In some parts the author is too severe, I think; but on the whole the book will tend to arouse thinking people in the church to the weakness, wickedness and disloyalty therein and inspire them to do what they can toward bringing [illegible]urch back to real Christianity. "[illegible]TIANITY [illegible] THE ONLY T[illegible]HIS WORLD THAT I BELIEVE IN," says Re[illegible] [illegible]cathing rebuke of modern "Churchianity."

Below we give selections from the author's preliminary statement and the main outlines of his "Impeachment." Following the main part of the book is a series of striking "Paragraphs" which will doubtless interest the reader:

My life has been a sad disappointment as a minister. When I entered the ministry twenty years ago I thought that I was casting my lot with a set of men who were set apart as leaders in society and the church. I thought they were brave men, with a message to mankind with the courage to deliver it. When ordained and set apart for my work I was given the "charge" by an old white-headed man who said to me as he held the Bible before me, "There is but one book—the Bible. Study it, for it contains your marching orders. It is your chart and compass on the great sea of life. Study it prayerfully and carefully, learn its facts, trust its promises and be guided by its truth."

Gradually it began to dawn upon me that my preaching was not being well received, and I tried to get closer and closer to the Bible. And you imagine my sad disappointment when I discovered that I had been studying the wrong book and that the church does not believe the Bible nor will it pay a man that preaches it. As a matter, of course, the church wants a little truth—enough to sugar coat the false doctrine and the false attitude it occupies. There is not one in a million but wants truth enough to assist in swallowing every lie.

I admit that the church believes all the Bible that it can and live the life that it does.

I am conscious that there are good people in the church, but if the church cannot be judged by its bad members neither can it be judged by its good members. The church that Jesus founded was pure.

For the past twenty-five years the different religious bodies have been vieing with each other in seeing who can offer the most liberal means of admission till it means nothing to belong to church today. And as a result there are all classes in church, and it means no more to belong to church than it does to belong to a lodge, and in some instances not so much. I once preached the funeral of a young man who was killed in a gambling den, and his father told me that the boy was once a member of the church and learned to gamble with church members. The church thinks nothing of its members dancing, notwithstanding the ball room is the very hot bed of libertinism and prostitution. There is a congregation now in the east that is going to do what all the large fashionable churches will be compelled to do in ord[illegible] Let me quote from the New York Tribun[illegible] gational church in New Jersey has begun t[illegible] Palace, in which there will be rooms for d[illegible] as well as for church meetings and Sunday s[illegible] billiard tables, pool-rooms, bowling alleys, rifle [illegible] armory, a gymnasium and a summer garden on [illegible] other innovations there is to be a cadet corps co[illegible] who are to be drilled in the use of the weapons [illegible] quartermaster's department there will be gun rac[illegible] non, and other military paraphernalia." If this [illegible] devil's den under the name of a church then I do not [illegible] describe one.

Next comes Bishop Potter standing sponsor for a s[illegible] excuse is that they are going to sell pure whiskey. In a [illegible] Bishop is going to give the people a dose of pure hell. T[illegible] been having hell somewhat adulterated but the Bishop is to [illegible] the people have hell pure and unadulterated from this time o[illegible]

"Brooklyn, N. Y., Sept. 17, 1904. A prize fight, sanctio[illegible] the church officials, was held in the basement of a prominent chu[illegible] in Greenpoint last night. The principals were Tommy Murph[illegible] who recently fought Frankie Niel, the bantam-weight champion and Casper Leon, who a few years ago ranked with the best 115-pounders in the country. The bout was a four round affair and was hotly contested."

Now let some other Divine rise up and take the house of prostitution into the church and we will have it all in!

IMPEACHMENT NO. 1.

First: I impeach the church for the way it treats its ministers.

IMPEACHMENT NO. 2.

I impeach the church because it does not contain the idea of church as taught by Christ and his Apostles.

IMPEACHMENT NO. 3.

I impeach the church because of its attitude to the rich.

IMPEACHMENT NO. 4.

I impeach the church because it has never been known to offer a protest against our land system.

IMPEACHMENT NO. 5.

I impeach the church because of its attitude to the poor.

THOUGHTS FOR THE NEW YEAR

By Mrs. [illegible]

Dear Comrades in the Conflict: Do w[illegible] realize our [illegible] opportunity?

In times of war thousands make sacrifices that they would not dream of making in time of peace. Are we not in the midst of the greatest war ever fought out by humanity? How can we be selfish during such a crisis? The wails and moans and heart-breakings of suffering humanity come oft to our souls. Can we hear these agonizing tales of woe and remain unmoved? Let us expose our hearts to the great search light of the Holy Spirit. Does not this light reveal to us our own selfishness as never before?

We have our ideals of what will bring us happiness. While we have been striving for the realization of our own joy and peace we have been forgetting the awful wrongs which others are suffering.

Think of the Master in this respect. Can we ever find him considering his own peace and pleasure? No doubt he suffered unsatisfied longings. But his soul was poured out a willing sacrifice for the great brotherhood of man.

Let us get a new inspiration and, at the beginning of this New Year may we resolve that whether our longings are satisfied or not we shall throw ourselves into this war for humanity as never before and forget ourselves utterly. Let us give TIME, MONEY, TALENT, INFLUENCE, till we shall feel that it is OUR LIFE'S BLOOD which we are pouring out. What right have we to expect victory by any other process?

We think we have been working for the Cause. God pity us, if the little we have done we call sacrifice. Let us put on the whole armor and go into this war as if we meant it. SACRIFICE ANYTHING AND EVERYTHING IF NEED BE. If men and women in former wars for freedom had not done so they would never have won what they did.

If you are at a loss to know what you can do, go in secret to the Spring of infinite Wisdom and you shall have for the asking the knowledge and strength you need.

God save us from ourselves.

Increase at Geneva

The Socialists of Geneva, Switz., have increased their repr[illegible]sentation in the city Council from 7 to 1[illegible]

THE FEAST OF LOVE

Come, my soul, the feast is spread,
  All of good th[illegible]od can give;
In thy spirit light is shed—
  Bidding thee for this to live;
Live to know the wondrous love—
  All about thee now and here,
Sweet as in the heavens above,
  Sent as inspiration dear!

Wait no longer for the peace
  Dreamed of old to be on high;
Let thy fears and sorrows cease,
  God himself to thee is nigh;
Every breathing of thy heart—
  For the pure and for the blest,
He to thee did well impart;
  In that sweet assurance rest!

Come, my soul, from barren fear
  To the place where love is seen;
Have thy heaven within, and here
  Founts of joy and pastures green;
All of good is thine to know
  As a path that leads above;
Now thy faith in boldness show,
  Claim beatitude of love!

WILLIAM BRUNTON.

PRACTICAL PREACHING WANTED

"The American Missionary" is a story of Dr. S. Jackson's work in Alaska. How he went among the Eskimos, hunted with them, taught them the ideal of Christ, also better methods of hunting, of living, and introduced the reindeer as a food supply and as a beast of burden.

As I read the article and noted the hold he secured on the people, how they grew in morals, industry and the spirit of enterprise. I wondered if much of the lamented decline of our churches [illegible] fact that our preachers are not leaders in [illegible]al life and thought of the day. [illegible]an comes in touch with either political [illegible]cial life, or both. Here is where the moral and religious [illegible] must find practical demonstration. The vexed problem with [illegible]y is: How shall I perform the tasks of life as a Christian man? We are willing to concede that the Eskimo does not know and our missionaries lead him in all the avenues of life. But here at home the preacher—home missionary—is content with talking, uttering precept upon precept, truth upon truth, admonition upon admonition; but he makes no practical application of his words to demonstrate their truth.

If Mr. Jackson had merely told the Eskimo about improved methods of life, of hunting and fishing, and the advantage of the reindeer, would he have met with success as quickly, if at all? He must hunt and fish with them and bring them the reindeer. WHEN THEY SAW WHAT HE COULD DO, they did it after him.

Sociologists tell us that education is a process of imitation. We see what [illegible] desire in another and attempt to duplicate it in or for ourselves.

This it seems to me must be the way of teaching the truths of Christ. Tell about them, apply them and demonstrate their success in business and then will they become a part of the lives of those about us. There will be none who will question their practicability. They will see how the christians successfully apply them to life and they will imitate them.

Apply the Golden Rule to business. Why don't you do it? Because you do not know how and neither does the preacher. He therefore is talking an impractical thing until he can can tell you how to apply it. Socialism is taught today with ease because all of its principles can be found fully demonstrated in actual life. Collective ownership and democratic control is a success in the corporation. Distribution according to the needs of the individuals of a community is accomplished in many communistic groups and is the hope of our manufacturers.

The Golden Rule and the other precepts of Christ are practical, but the demonstration of their success is essential to their popular acceptance.

When the men who are at work at home for Christianity attempt to treat the situation as the missionary does, moulding the industrial and political life so that their precepts are seen in operation, then, and then only, will [illegible]

O. F. D.

ROOSEVELT AND THE UNIONS

The true attitude of President Roosevelt toward labor unions is shown by actions that speak louder than words.

1. The "open shop" has been established in all the government printing offices. The open shop means the death of Trade unions.

2. While he vigorously approved President Cleveland's interference in the Chicago strike AGAINST the strikers, contrary to the protest of Governor Altgeld, he refused to interfere with or even mention the atrocious outrages in Colorado upon American citizens by the destruction of union stores, imprisonment of hundreds in the bull pen without trial and the arbitrary deportation of hundreds of "free Americans." Who can doubt if the union men in Colorado had committed one tenth the outrages perpetrated by the Citizens' Alliance and other tools of the operators he would have strenuously interfered as his last message threatens?

3. The ignoring of the petition of hundreds of thousands of unionists to appoint a real labor leader as Commissioner of Labor and the appointment of Prof. Neill, of the Catholic University at Washington—a man who has only studied labor conditions at long range.

4. The expulsion from the mail service of the President, Secretary and members of the Executive Board of the Rural Mail Carriers' Association because they dared to organize with the hope of bettering their condition. These men, who receive from $600 to $700 per year and have to keep two horses and their families on that, dared to write letters to certain candidates for Congress asking them to pledge support to a measure for the relief of the rural mail carriers by an increase of salary. In the President's eyes—who gets $50,000 per year—it is treason for these poor fellows to want enough to live on decently.

Incidentally this shows the folly of government ownership under the capitalist system of graft and oppression. Until we collectively own and rule by direct legislation, there can be no freedom for workingmen and no general prosperity.

Yes, the Imperialistic Teddy is a great friend of the union men. He thus shows his appreciation of their votes which elected him.

Socialists Gain in N[illegible]

Christiania, Norway, Dec. 7.—Returns from the municipal elections just held indicate great Socialist gains throughout the country. In Christiania the gain is more than 8,000 over the vote of three years ago. Other cities giving the largest Socialist gains are Kristiansand, Bergen, Trondhjem, Hamar, Fredaickstad, Malvik and Buviken.

The following is the vote in Christiania: Conservative, 18,943; Socialists, 9,517; radical leftists, 4,476; prohibitionists, 1,060; nonpartisan, 734. The conservatives lost two seats in the city council, while the Socialists gained nine. The radical leftists lost five seats.

The make-up of the new city council is as follows: Conservatives, 46; Socialists, 23, radical leftists, 11; prohibitionists, 2.

The number of Socialist councillors elected in other cities and towns throughout the country are: Hamar, 2; Kristiansand, 6; Fredrickstad, 4; Trondhejem, 12; Bergen, 8; Malvik, 6; Buviken, 4; Narvik, 2. Horten, 6. In a number of cities several candidates on the "labor ticket" also were successful.

THEORY OF THEFT

The following, which is going the rounds of the capitalist press as a capital joke is no joke at all, but a stern reality of capitalism:

Mrs. Chadwick's operations have demonstrated anew the great theory of theft, says the Peoria Star. Here it is:

Stealing a million—Genius.
Stealing $500,000—Sagacity.
Stealing $100,000—Shrewdness.
Stealing $50,000—Misfortune.
Stealing $25,000—Irregularity.
Stealing $10,000—Misappropriation.
Stealing $5,000—Speculation.
Stealing $2,500—Embezzlement.
Stealing $1,250—Swindling.
Stealing $100—Larceny.
Stealing $10—Theft.
Stealing a Ham—War on Society.

Five Subscription Cards to the Christian Socialist for $2.00 Do not se[illegible] stamps.

THE CHIRSTIAN SOCIALIST

ISSUED SEMI-MONTHLY

Published by THE UNION PRINTING COMPANY,
134 North Vermilion Street, Danville, Ill.

SUBSCRIPTION PRICE, 50 CENTS PER YEAR

ENTERED AT THE POSTOFFICE AS SECOND-CLASS MATTER

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BIRTH

God thought—
A million blazing worlds were wrought!

God willed—
Earth rose, while all Creation thrilled!

God spoke—
And in The Garden love awoke!

God smiled—
Lo, in the mother's arms, a child!
—FREDERICK LAWRENCE KNOWLES.

"Happy New Year!"—It is impossible to many; but may we so study, work and pray that the year 1905 may witness a great advance towards the New Era—the Reign of Brotherhood.

It is probably thought that Socialists often put facts too strongly but the following from a conservative railway journal is a bit stronger than has yet appeared in the Socialist press to my knowledge:

> The pamphlet issued by the Cattle Growers' Association says: "At the present time it is within the power of probably less than a dozen men to absolutely dictate the transportation charges of the entire country." The committee does not state the case strongly enough. It is practically within the power of any one of a hundred men to dictate the transportation charges of the entire country.—The Railway Age.

If this be the truth should not this man receive his power from the people? We claim our government is based on the idea that the RIGHT TO GOVERN must come from the CONSENT OF THE GOVERNED. Yet here is a man or men who can govern the "transportation charges of the entire country" and that without the consent of the American people.

"A house divided against itself shall fall." We must either place this power in the hands of the people or expect all governmental power to go from the people. We will not long remain a divided government with power partly in the hands of the people and partly in the hands of the commercial autocrat. The Socialist demands that this power be vested in the people. The power lies in ownership. Place ownership with the people and this power will be theirs.

O. F. D.

Already bundle orders are coming in for our special number on "Socialism and the Saloon," which comes out February 1. One cent each in bundles of ten or more to one address. Where the comrade sends a list of names for us to address, the price is two cents each. Do not send stamps.

Do not send stamps to us. We cannot exchange them. The postoffice will not even take them as payment of postage on the papers.

Now that socialism is being better understood, we find it is becoming a matter of contention between the two old parties as to which is responsible for the tendency toward socialism. The following from a recent address of Bourke Cochran is an example of this:

> "But, my friends, every argument that can be made for protection applies still more strongly to socialism. Republican protection is socialism plus larceny. It is socialistic interference with private industry and larcenous diversion of the proceeds from the treasury of the people into the pockets of certain favorites of the government. And when I have said that the system must re[illegible] in the destruction of republican government I mean the begin[illegible] of this result which I hope I have demonstrated to you tonight. Its necessary consequence is socialism where the state controls or else it is imperialism where the state does as it pleases and owes no explanation to any one. If republicanism is logical it must result in socialism. If republicanism is illogical, as plunder usually is, it will be imperialism."

What Mr. Cochran says is true. The paternalism which is feared by the opponents of socialism is best seen in the fostering and aiding industry under our tariff system. The result must be either that this paternalism becomes universal or an imperial form of government come. Socialism asks for the paternalism (given now only to the great manufacturers) for all the people.

The time is likely to come when the republican politician will be proud of the fact that the tariff policy which he advocated led to socialized industry, and prepared for universal ownership.

O. F. D.

The recent Socialist congress at Paris passed a resolution "condemning hostility to trusts," the theory being that through the increase of trusts is the shortest cut to the abolition of capitalistic society.

"God moves in a mysterious way,
His wonders to perform."

It is but a few years ago, that I listened to an address from Senator Dolliver of Iowa, in which he defended the trust system. His argument was that the demand for commercial products is beyond the power of individual capital to supply. To meet this demand men are compelled to unite their wealth. This union of wealth to secure sufficient capital to finance an undertaking and produce the requirement of society econom[illegible] of the demand for steel, copper, flour, oil, coal, s[illegible] want and therefore this form of organization is likely to be [illegible]

The difference between the Socialists and the leaders [illegible] two old parties is largely a matter of desire. The Socialists [illegible] all the people to enjoy the advantage of trust organization and economy. They are therefore in favor of it and simply ask government ownership of it. The old parties are led by men who want the advantage for themselves and therefore condemn trusts that they may retard the coming of the day when the advantage will be more universal.

The agument of Mr. Dollivar is good. It will educate the people to understand the situation and prepare them for the final issue which is not far distant.

O. F. D.

Canada Getting Into Line

Nanaimo, B. C., Dec. 7, 1904.

Dear Comrades;

Please find enclosed fifty cents for your excellent paper "The Christian Socialist," which, to my mind, stands for the simple and all important truths taught by Jesus in a way which I have not seen done by any other paper. I know of nothing more sad in our modern life than the attitude of the overwhelming majority of professing Christians to the great economic problems which play such an important part in making or marring human life. It is sad beyond expression that so many well meaning people should daily utter the prayer "Thy Kingdom Come" and yet with voice and vote support social conditions which effectually retard the winning of that Kingdom.

I have long sought for The Christian Socialist, and now when I have found it I wish to say that in the sphere of journalism, I esteem it as "the one thing needful." I hope to do something to aid you in your good work, as the world surely needs such service as yours.

Faithfully,
W. Woodman.

The Christian Socialist now goes to New Zealand on the other side of the world. Let it spread over all the earth.

There are a few copies of our Christmas edition left, but going rapidly in bundles of ten or more for one cent each.

WORDS OF JESUS

BY EDWARD ELLIS CARR

I

LIFE'S REAL PURPOSE

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"My meat is to do the will of Him that sent me and to accomplish His work."

"Blessed are they that have been persecuted for righteousness sake."

Many a wise saying has a double meaning and application. The first words of Jesus above quoted undoubtedly had chief reference to the plan of saving SOCIETY, as suggested in my recent article on the Temptation of Jesus; but they may be applied according to conventional interpretation also, and thus they help us AS INDIVIDUALS to perceive life's true object.

Christ realized that his powers were not to be used for his own comfort or deliverance. They were for the service of humanity, which is the only way in which men can serve God.

The young man or woman of talent today is face to face with the same temptation: "To what shall I devote my powers?"

There are only two answers: TO SELF or TO SERVICE.

If he devotes his powers to self, then the law, business, speculation or capitalistic journalism appeals to him. A few such even enter the priesthood.

If he decides upon service, the schoolroom, the humbler pastorate, revolutionary journalism or the agitator's platform wins him.

The selfish life may bring wealth, position, fame. The service life may result in poverty, obscurity, contempt of men.

Jesus chose service. "Every word of God" to him included the words LOVE, JUSTICE, DUTY, SACRIFICE. The "Enthusiasm of humanity" glowed within him. The "Passion for service" fired his heart. His soul was positively HUNGRY to relieve human distress. His APPETITE for ministering to others caused him to forget his meals. He was ABSOLUTELY DEVOTED to the betterment of the world. He was a RADICAL, indefatigable, uncompromising, yet ever loving and kind.

"MY MEAT" said he, "is to do the will of Him that sent me and to accomplish his work"—even the salvation of mankind.

And I must be like him,—I must drink the cup he drank,—I must be baptized with the baptism he suffered, if I am to be worthy of his name and of a place by his side.

So must you, my brother.

Self-development and self-sacrifice, culture and service—a strange parodox—a contrast which is harmony, a difference which is unity—this is life's real purpose. The highest, truest culture and self-development come through study for service and through sacrifice. "Except a corn of wheat fall to the ground and die, it abideth alone; if it die it bringeth forth much fruit."

And neither true self-development nor self-sacrifice is possible under the brutal, false and cruel competitive system except as one arrays himself against it and labors, struggles and suffers, in the love of humanity, for its overthrow. To save himself, one must save mankind. A perfect heaven is impossible while hell endures. And selfishness forever breeds hell.

THE LIFE-BUSINESS OF A TRUE MAN IS not to make a living, to get rich, or win fame and power. It is TO SAVE MANKIND from the woes of ignorance, want and sin. The man who does not sacrifice himself for this is no Christian, and has no part in the promises of God.

"What! Must I give up all selfish and worldly ambitions?" piteously cries the young man.

YES! Riches won by exploitation (the only way to obtain them) "shall burn thy flesh as with fire." Position won by cunning and unbrotherly self-assertion rests on the slipping sands at the brink of the pit of shame. Fame usually means deception (diplomacy) or murder (war).

"What doth it profit a man to gain the whole world and forfeit his life?"—his true, sublime, Godlike life!

"A man's life consisteth not in the ABUNDANCE of THINGS which he possesseth." Riches kill love, peace and purity. Ambition breeds restlessness, disappointment and misery. A true man's life consists in the grandeur of soul-vision, the sweetness of fellowship with loved ones and with kindred hearts and minds of all ages, the joy of mechanical, literary or artistic invention, the honest consciousness of producing his share of the world's wealth—whether physical, mental or moral, the glorious opportun serving others and helping to save the world. Riches like th not rust. Thieves cannot steal them. Time only increases magnitude and value. Eternity alone will reveal their match splendor.

IT PAYS TO BE CHRIST-LIKE—to "lose the whole world" an "find" the true soul-life. Better three years of a life like Christ's, ending at the martyr's cross, than a hundred years of Rockefeller's devilish "success." And then the FUTURE—ah, God!—"Come, ye blessed!"—"Depart, ye cursed!"

"Whatsoever a man soweth that shall he also reap," whatever the method of immortality.

"Ostracism? Persecution?" Oh yes, but "Blessed are they that have been persecuted FOR RIGHTEOUSNESS' SAKE." Why? "For THEIRS IS the kingdom of heaven," and they now come into harmony and fellowship with the "prophets," heroes and martyrs of the past and enter into theirglorious work.

"But," says one, "I am not talented, or fate has hindered me from prominence in the world's work. What shall I do?"

No general wins a battle, however wise and brave he may be. The "common soldiers" who make up the army must be as daring, determined and self-sacrificing as he.

No "leader" of a revolution is more than a voice to call men to action, a standard for them to rally around. Every man in his place—high or low—must live the pure life, THE SACRIFICED LIFE, and be a savior to the utmost extent of his ability. He must give to the cause till he suffers for it, work in hope or discouragement without ceasing and fearlessly stand for it "through evil and through good report."

As for Socialism—the Hope of the Ages—the poorest and humblest comrade can talk it, announce the meetings among his acquaintances, circulate sample copies and get subscribers to the Socialist papers and vote the ticket.

Whether educated or illiterate, rich or poor, high or low, let every Socialist do his best. Before this hope all others pale. Before this cause all others sink into insignificance. Let us not be "disobedient to the heavenly vision."

"TO SERVE THE PRESENT AGE,
MY CALLING TO FULFILL:
Oh may it all my powers engage
To do the Master's will!"

"SOCIALISM AND THE SALOON"

Will be our next special number, February 1. It should go into the hands of every temperance man, prohibitionist. preacher and church member on the continent. Comrades, brothers, do some missionary work for Socialism with this number. One cent each in bundles of ten or more. Two cents each if we must send to a list of separate names. Order in advance so that we may know how many to print. Do not send stamps.

EQUAL OWNERSHIP THE KEY

The Parry proposition that "Every man has a right to work and live," is only a half truth, the evil purpose of which is utterly defeated when the whole truth is stated.

Every man not only has a right to work and live, but has also a right to equal opportunity with every other man, to work and live IN SUCH A MANNER AND UNDER SUCH CONDITIONS, as will secure his best possible welfare, along with that of every other man.

This is a self evident and undeniable truth. But every man cannot have an equal opportunity to so work and live as to secure his best possible welfare, except as EVERY man has, EQUALLY with every other man, the OWNERSHIP AND COMMAND OF ALL THE OWNABLE MEANS of life.

For UNEQUAL ownership and command of these means, necessarily gives the greater owners of the same greater opportunity and power to so work and live all the time, as to secure their own personal welfare; while the lesser owners of these means cannot possibly do so.

EQUAL ownership, by EVERY man, of all the ownable means of work and life, is what Socialism demands and will establish when it gets into power.

No other political and economic system demands this, and no other can possibly establish it.

Therefore Socialism only, can give to EVERY man EQUAL OPPORTUNITY so to work and live as to secure his best possible welfare—which equal opportunity depends on his equal ownership, with every other man, of all the available means of work and life.

W. R. G.

THE COMING AND THE GOING

I heard a mother croon to her child
  A song as I wandered by,
A song that would sing the stars to sleep,
  In the cradle of the sky.

I saw an old man close his eyes
  In restful sleep—God send
As sweet a rest for my weary frame
  When I come to my journey's end.

And I thought of the years that lay between—
  Of the darkness and the doubt;
But God is good—there is peace at the gate,
  When a soul goes in or out.

—Jean Mohr.

WHAT SAGES SAY

Mazzini says: "The man who first makes a religion out of democracy will be the savior of the world." This is exactly what Jesus did.

……

Let no man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.—Beha'u'llah of Presia.

……

The French national assembly in 1879 declared truly, "that ignorance, neglect, or contempt of human rights are the sole cause of public misfortunes and corruptions of governments."

……

Charity says to the poor: "I will feed you if you are hungry, I will provide kindergartens for your children; I will send you on fresh air excursions, build you libraries and even some nice saloons; but I will not tolerate any social change which proposes to increase your independence and enable you to get these things for yourselves."

……

When mothers will teach their sons that all men are brothers, and that the only enemy they have is the man who wants to rule and exploit them, then we will have the women the world needs—who will raise sons with a higher manhood than the world has ever known.—Tolstoi.

……

If you are un[illegible], it is [illegible] because you have so many thoughts about [illegible] about the happiness of others. —Mary Lyon.

……

Love of man [illegible] the virtues. The good man loves all men, and all who live within the four seas are his brothers.—Confucius.

……

If a man live a hundred years and engage the whole of his time in religious offerings, this is not equal to one act of pure love in saving life.—Buddha.

BEAVERS ARE SOCIALISTS

Out in the Bronx Zoological Gardens near New York is a large company of beavers.

At this time of year the busy little animals are energetically preparing for winter.

They have already made repairs on their dam, so that it will be able to resist the action of the ice, and now they are engaged in adding a few feet of mud to their house.

So industrious are the beavers, and so anxious to find work to do, that it has been necessary to surround all the trees bordering on the pond with wire netting, so that the little workmen could not cut them down and float them across the pond to reinforce the strength of their dam.

Hundreds of people watch the beavers every day, and thousands on Sunday, yet few seem to realize their value as public educators.

The children who are taken to see them are shown the trees that they have cut down and the other trees which are shielded so as to be safe from the keen and active teeth.

They are shown the big mud house, with its framework of twigs, and the plastering, trowel-marked by the tails of the beavers.

But parents seldom point out to the youngsters that the beavers can do such wonderful things because THEY WORK TOGETHER, and are all animated by ONE PURPOSE.

Some safe and conservative millionaires may argue that they tend to spread socialism and inspire a respect for labor unions; but the beavers cannot help being socialistic, because instinct tells them that they can accomplish more by working together for the good of all of them.—Chicago American.

It is singular how much is being done to make Christianity a reality in the life of today. Many are attempting to return to primitive christian simplicity.

It is an encouraging sign and bespeaks the day of simpler, and more wholesome living. The following is an example of the experiments which are being tried to bring about brotherhood.

Within the last twelve months a branch has been established at Beeston, where the members live quietly, and are well spoken of by the neighbors.

Both the men and women are clever boot and shoe repairers, and the women make something, in addition, by nursing and sewing. All money received goes into a common fund. Said one in the course of an interview.

"We have made a kind of a return to primitive Christianity. Social life today is based on an error of fundamental fraud, denial of the brotherhood of men leading to social caste.

"We repudiate all human law absolutely. We follow literally the precept, 'Judge not that ye be not judged.'"—Associated Press.

Socialists do not believe such experiments are apt to be successful. They must enter the world of competition and must be subjected to all the conditions which make business hazardous today. Not until brotherhood is practiced by the business world as a whole can the day of commercial brotherhood dawn. O. F. D.

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There is no educational influence equal to literature. If the spirit and tone of this paper please you, put it in the hands of your friends.
Help us circulate it.

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WILL YOU BE MY PARTNER?

My magazine is now on a paying basis. That is, I am taking in as much money as I am paying out, a condition that has not existed since I established Wilshire's Magazine. It took $100,000 in cold cash to put it there, but it's there.

The comrades who know me know I have no desire to make money, but that I only wish to make Socialist propaganda.

What is the best way to do this?

I have given it a great deal of thought and have decided that the best way is to take into partnership with me 5,000 Socialists who are as earnest as I am. With their active assistance I can do many times more than I can now.

But few Socialists have any money to invest! Very well, if I can get the men I want I'll give them the stock free—but on one condition.

If you want to know what the condition is, write me now and I'll tell you how you can get a $10 share of my stock, with voting privilege, on which I will guarantee a 5 per cent. annual dividend.

Don't delay. This offer is limited.

GAYLORD WILSHIRE
Editor
Wilshire's Magazine, New York, N. Y.
125 EAST 23rd STREET

Special LECTURES Popular

BY

Rev. Edward Ellis Carr,

EDITOR OF THE CHRISTIAN SOCIALIST, DANVILLE, ILL.

The following kindly comments on Mr. Carr's work as a lecturer are but a few of the many similar expressions from prominent individuals and the public press. He is prepared to deliver lectures on many subjects, the ones named below being preferred:

1. The Failure of Capitalism

An arraignment of the competitive system so convincing that many Socialist branches have declared it the best they ever heard and even the capitalist papers have expressed themselves as follows:

Without doubt the best Socialist speech ever heard in Racine was delivered at the Lakeside Auditorium Saturday night when Rev. Edward E. Carr, of Danvllle, Ill., addressed an audience of 1,000 people. Rev. Carr is a remarkable orator, of fine appearance and, as demonstrated by his speech, a close student of economic conditions.—*the Racine (Wis.) Daily Times, Oct. 31, 1904.*

2. Christian Socialism (New)

Embodying the Teachings of Jesus, the Apostolic Church and the Fathers on economic brotherhood.

A preacher of rare abilities.—*Rev. Dr. T. A. Parker.* Able, earnest, forcible.—*Rev. Dr. Geo. E. Scrimger.* Clear, logical and often thrillingly eloquent.—*Rev. W. F. T. Spruil.*

3. A Casket of Gems

A simple, psychic study of the common man, showing his own inherent values.

It is truly, as the title signifies, a casket of gems. It presents the gems of the human soul in a manner that is at once beautiful, fascinating and inspiring. This lecture is worthy of a place on any platform. No one can listen to it without having a grander concept of God's crowning creation—the soul of man.—*N. N. Riddell,* (Celebrated Lecturer on Soulology.)

This lecture, in the beauty and depth of its thought and its forceful and graceful delivery, was a revelation to the people, and the wholesome lessons inculcated will not be soon forgotten.—*Rev. W. L. Davidson, D. D.,* Supt. of several chautauquas.

Eloquent, beautiful, full of brilliant sayings and thoroughly enjoyed by the large audience present.—*Danville (Ill.) Daily Democrat.*

A rare lecture. The best I ever heard.—*Rev. W. L. Campbell.* Thank God I ever lived to hear this lecture!—*A man 80 years old,* his face shining with joy, his eyes streaming with tears.

4. Getting Married

Beautiful, sweet, romantic, thrilling; with the most impressive portraits of the man and woman fit to marry; *never to be forgotten* and sure to make men and women both better and happier.

Rather than to have had my people miss it, I would willingly have borne the whole expense myself.—*Rev. J. W. Street,* in asking for a return date.

The lecture of Edward Ellis Carr on "Getting Married," delivered at the Grand Opera House to an immense audience, was one of the most beautiful things heard in this city for many months. The lecture begins with a simile as sweet, perfect and beautiful as could be imagined. Rarely have truths ever been uttered with more delicacy, more art and more earnestness. Such words are of a character to baffle indifference, stifle scoffing and disarm impurity. The world would be better for a wider dissemination of such a message. —*Danville (Ill.) Daily Commercial.*

Edward Ellis Carr's lecture on "Getting Married" at the opera house Thursday night was a discourse of exceptional merit in every respect. The lecture threw a flood of light upon this vital subject.—*Rantoul News.*

The lecture last night by Mr. Carr was one of the best yet presented. He showed a knowledge of human nature, human life, human happiness and human sorrow. He spoke in plain words, as a father to a son, or a mother to a tender daughter, but in a manner that he that heard could not but understand.

The lecturer used fine language in the portrayal of his subject, showing him to be a man of education. Such lessons as he gave last night, to the rising generation especially, will more than repay Madison for what the Chautauqua has cost them.—*Madison (Ind.) Daily Democrat.*

The lecture on "Getting Married" by Edward Ellis Carr was one of the best heard on the grounds this season.

Being on a practical subject it was also practical in its delivery and application. He is perfectly at home on the public platform and has appeared before large audiences at many of the Chautauqua assemblies in this country. With a strong, rich voice accompanied by facial expressions which reflect the swift thoughts of a rapid thinker, and appropriate gestures, Mr. Carr is an ideal orator and so enthusiastic in his delivery that his hearers are interested and enraptured from first to last.

At times he becomes most eloquent and indulges in word painting with true artistic effectiveness; then with stern expression and forceful gesture he delivers an emphatic denunciation of some evil, hurling swiftly flying darts of truth and condemnation with unmistakable accuracy; again, he returns to the ideal of his theme and matchless eloquence flows from his lips, falling upon the ears of his audience with gentleness as refreshing as the dew of the morning.—*Vincennes (Ind.) Daily Capital.*

All the Proceeds of Mr. Carr's lectures go to the Christian Socialist.

Write for terms to the Christian Socialist, Danville, Ill.

Socialist Vote Bearing Fruit

Already the Socialist vote is beginning to bear some fruit at the stockyards. We have it on good authority that shortly after the election a leading labor reporter for one of the newspapers was consulted as to the best means of counteracting the Socialist propaganda among the Packingtown workers.

It was pointed out by this man (who, by the way, is now employed by the packers as a "press agent") that the conditions under which the workers were compelled to work and eat their lunch were most uncongenial. The representative of the packer said he could not understand—that he did not think "things were so bad." Then it was pointed out to him that even the toilet rooms of the offices, where the employers and their head representatives worked or loafed, as the case might be, were fitted up with polished marble slabs; while the place even where the workers proper had to eat their cold lunch was unclean and uninviting in every respect. The packers were advised to put restaurants in every department and sell meals at cost. The idea seems to have met with their approval. They are now providing meals at clean restaurants at a very moderate price, selling good coffee, we are informed, for one cent per cup, and other things in proportion.

There is nothing like a good big Socialist vote to set the capitalists thinking about reform to alleviate the misery of the wage slave.—Chicago Socialist.